THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"For as I had ever called them my sons (for they were all of them very young) even so they said unto me: Father, behold our God is with us, and he will not suffer that we should fall; then let us go forth. . . . yea, they had been taught by their mothers." BOOK OF MORMON, ALMA 56: 46, 47.

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CUMORAH—A MUTE WITNESS OF EPOCHAL EVENTS*

PRESIDENT ANTHONY W. IVINS

I FEEL very grateful to the Lord, my brethren and sisters, that through His mercy all of us who are assembled here this morning enjoy the opportunity of meeting together in General Conference upon the ninety-eighth anniversary of the organization of the Church.

Reference has been made by the President to the acquisition by the Church of the spot of ground in the State of New York known as the Hill Cumorah. It appears to me to be an event of such importance that I desire to devote the short time which is at my disposal this morning to a discussion of that subject. There have been some differences of opinion in regard to it, and in order that I may be correct in the statements which I make I have this morning finished a short manuscript which I would like to read—the first time, I believe, in my experience that I have ever addressed a congregation in this manner, and I do it for the purpose stated.

The purchase of this hill, which President Grant has announced, is an event of more than ordinary importance to the membership of the Church of Jesus Christ of Latter-day Saints. The memories of the remote past that cluster around this sacred spot, its close association with the opening of the present gospel dispensation, which has resulted in bringing together this congregation of

*Address delivered at the opening session of the Ninety-eighth Annual Conference, in the Tabernacle, Salt Lake City, Utah, U.S.A., April 6th, 1928.

people—for without it this Tabernacle would not have been erected, nor would we have been gathered here in worship today—and the thought which we entertain of the possibilities which its bosom may unfold, make the acquisition of this hill almost an epochal accomplishment in the history of the Church.

If our Bible chronology is correct, and it is at least the best we have, it was in the year 599 before the birth of Christ, our Lord, that Zedekiah was chosen to be king of Judea. His reign was of short duration, extending over a period of only eleven years. He was in rebellion against the Babylonian kingdom, and Nebuchadnezzar, king of Babylon, with his armies overran Judea, made Zedekiah prisoner, put out his eyes, killed his sons, and carried the king away captive to Babylon.

It was during the reign of this king that Lehi and his family, Ishmael and members of his household and Zoram, who had been a servant to Laban, left Jerusalem and began the journey which in time brought them to the American Continent.

As a guide to their spiritual life these people brought with them that part of the holy scripture known to us as the Old Testament, which contained the first five books of Moses, the prophecies of Isaiah, Jeremiah and others of the ancient prophets. These records were engraven upon plates of brass.

SECULAR HISTORY PLATES AND RELIGIOUS HISTORY PLATES

Soon after the arrival of those people and their establishment upon this continent, Nephi, the son of Lehi, was commanded to make other plates, on which a record of the history of his people was to be written. Two sets of plates were made from metal which was smelted from ores that abounded in the new world to which the Nephites had come. Upon them Nephi commenced to record the history of his people. Both of those sets of plates that were made were called the plates of Nephi. Upon one set, which was called the larger plates of Nephi, the secular history of the people was kept—the reigns of their various kings, their system of democratic government under the judges, who were chosen by the voice of the people, and their wars and contentions.

A smaller set was made, on which the religious history of the people was kept—their faith in God and the service rendered to Him, their idolatry, the hand-dealings of the Lord among them, the predictions of their prophets and the persecutions which they suffered because of their faith in and adherence to the doctrines taught by their fathers.

It was principally from these latter plates that Mormon made the abridgment which constitutes the volume known as the Book of Mormon. These records were carefully preserved, and passed through the hands of many different custodians before the history closed, which was more than four hundred years after the birth of the Redeemer of the world.

Besides these two sets of the plates of Nephi, and the brass plates which were brought from Jerusalem, there were twenty four plates of gold, upon which was recorded a brief abridgment of the history of a people who came from Babylon to this continent long before the arrival of the Nephite colony. They left the old world at the time of the building of the Tower of Babel, about 2,200 years before the birth of Christ. It was from these latter plates that Moroni, the son of Mormon, transcribed that portion of the Book of Mormon known as the Book of Ether.

It was three hundred twenty-one years after the birth of Christ that all of these records came into the hands of Ammaron, who receeived them from his brother, Amos, who was the son of Nephi, who wrote the Fourth Book of Nephi, which appears in the Book of Mormon, as the following shows—I am quoting here, as I shall continue to quote, from the Book of Mormon itself:

And it came to pass that when three hundred and twenty years had passed away, Ammaron, being constrained by the Holy Ghost, did hide up the records which were sacred—yea, even all the sacred records which had been handed down from generation to generation, which were sacred—even until the three hundred and twentieth year from the coming of Christ.

And he did hide them up unto the Lord, that they might come again unto the remnant of the house of Jacob, according to the prophecies and the promises of the Lord. And thus is the end of the record of Ammaron.

AMMARON TO MORMON

One year later Ammaron called Mormon to him and gave him the following instruction:

And now I, Mormon, make a record of the things which I have both seen and heard, and call it the Book of Mormon.

And about the time that Ammaron hid up the records unto the Lord, he came unto me, (I being about ten years of age, and I began to be learned somewhat after the manner of the learning of my people) and Ammaron said unto me: I perceive that thou art a sober child, and art quick to observe;

Therefore, when ye are about twenty and four years old I would that ye should remember the things that ye have observed concerning this people; and when ye are of that age go to the land Antum, unto a hill which shall be called Shim; and there have I deposited unto the Lord all the sacred engravings concerning this people.

And behold, ye shall take the plates of Nephi unto yourself, and the remainder shall ye leave in the place where they are; and ye shall engrave on the plates of Nephi all the things that ye have observed concerning this people.

And I, Mormon, being a descendant of Nephi, (and my father's name was Mormon) I remembered the things which Ammaron commanded me.

Fourteen years after this charge had been given to Mormon he writes as follows:

And now, the city of Jashon was near the land where Ammaron had

deposited the records unto the Lord, that they might not be destroyed. And behold I had gone according to the word of Ammaron, and had taken the plates of Nephi, and did make a record according to the words of Ammaron.

It will be observed that at this time only the plates of Nephi were removed from the Hill Shim, by Mormon.

YEARS OF CONSTANT WAR

It was forty years later, as near as we are able to fix the date, that Mormon again visited this hill, under different circumstances, as the following shows. Forty years had passed, forty years of constant war and bloodshed between the Nephite people and their enemies, the Lamanites. The Nephites were fleeing before their enemies, taking all of the inhabitants with them, when Mormon says:

And now I, Mormon, seeing that the Lamanites were about to overthrow the land, therefore I did go to the hill Shim, and did take up all of the records which Ammaron had hid up unto the Lord.

Mormon, after taking possession of the records, returned to the command of the Nephite armies. The sacred records, which had lain in the Hill Shim for more than fifty years, were now in the custody of Mormon, and the Nephite people were fleeing before their enemies. Ten years later—ten years of hopeless struggle—Mormon again writes as follows:

And I, Mormon, wrote an epistle unto the king of the Lamanites, and desired of him that he would grant us that we might gather together our people to the land of Cumorah, by a hill which was called Cumorah, and there we could give them battle.

And it came to pass that the king of the Lamanites did grant unto me the thing which I desired.

And it came to pass that we did march forth to the land of Cumorah, and we did pitch our tents round about the hill Cumorah; and it was a land of many waters, rivers, and fountains; and here we had hope to gain advantage over the Lamanites.

And when three hundred and eighty and four years had passed away, we had gathered in all the remainder of our people unto the land of Cumorah.

And it came to pass that when we had gathered in all our people in one to the land of Cumorah, behold I, Mormon, began to be old; [this man, at this time, was past seventy years of age and was still the commander-in-chief of the Nephite army] and knowing it to be the last struggle of my people, and having been commanded of the Lord that I should not suffer the records which had been handed down by our fathers, which were sacred, to fall into the hands of the Lamanites, (for the Lamanites would destroy them) therefore I made this record out of the plates of Nephi, and hid up in the hill Cumorah all the records which had been entrusted to me by the hand of the Lord, save it were these few plates which I gave unto my son Moroni.

And it came to pass that my people, with their wives and their children,

did now behold the armies of the Lamanites marching towards them; and with that awful fear of death which fills the breasts of all the wicked, they did await to receive them.

FINAL DISPOSITION

So far as we have information this was the final disposition which was made of the records given into the custody of Mormon, from the plates of Nephi. These latter, with the addition of the Book of Ether and the few chapters written by Moroni, constitute the record contained in the Book of Mormon.

All of the remaining records, Mormon tells us, were deposited in the Hill Cumorah.

That the Hill Cumorah and the Hill Ramah are identical is shown by the following—Moroni, in the Book of Ether, says:

> And it came to pass that the armies of Coriantumr did press upon the armies of Shiz [he is telling the story now of this first people who came to the American continent from the Tower of Babel] that they beat them, that they caused them to flee before them; and they did flee southward, and did pitch their tents in a place which was called Ogath.
>
> And it came to pass that the army of Coriantumr did pitch their tents by the hill Ramah; and it was in that same hill where my father Mormon did hide up the records unto the Lord, which were sacred.

The passages which I have quoted from the Book of Mormon and the more extended discussion of this subject by Elder B. H. Roberts, which was published in *The Deseret News* of March 3rd, definitely establishes the following facts: That the Hill Cumorah and the Hill Ramah are identical. That it was around this hill that the armies of both the Jaredites and Nephites fought their great last battles. That it was in this hill that Mormon deposited all of the sacred records which had been entrusted to his care by Ammaron, except the abridgment which he had made from the plates of Nephi, which were delivered into the hands of his son, Moroni. We know positively that it was in this hill that Moroni deposited the abridgment made by his father, and his own abridgment of the record of the Jaredites, and that it was from this hill that Joseph Smith obtained possession of them.

A SEALED RECORD

Only a portion of the record which came into the possession of Joseph Smith was translated and is contained in the present edition of the Book of Mormon. Part of the record was sealed, which he was forbidden to translate. The first Nephi, foreseeing that which would occur among the descendants of his father, has this to say:

> And it shall come to pass that the Lord God shall bring forth unto you the words of a book, and it shall be the words of them which have slumbered.

And behold the book shall be sealed; and in the book shall be a revelation from God, from the beginning of the world to the ending thereof.

Wherefore, because of the things which are sealed up, the things which are sealed shall not be delivered in the day of the wickedness and abominations of the people. Wherefore the book shall be kept from them. . . .

And the day cometh that the words of the book which were sealed shall be read upon the house tops; and they shall be read by the power of Christ; and all things shall be revealed unto the children of men which ever have been among the children of men, and which ever will be even unto the end of the earth.

TO COME FORTH IN THE LORD'S TIME

The footnotes from that which I have read refer us to the Book of Ether from which I desire to read a few paragraphs:

And the Lord commanded the brother of Jared to go down out of the mount from the presence of the Lord, and write the things which he had seen; and they were forbidden to come unto the children of men until after that he should be lifted up upon the cross; and for this cause did king Mosiah keep them, that they should not come unto the world until after Christ should show himself unto his people.

And after Christ truly had showed himself unto his people he commanded that they should be made manifest.

And now after that, they have all dwindled in unbelief; and there is none save it be the Lamanites, and they have rejected the gospel of Christ; therefore I am commanded that I should hide them up again in the earth.

Behold, I have written upon these plates the very things which the brother of Jared saw; and there never were greater things made manifest than those which were made manifest unto the brother of Jared.

Wherefore the Lord hath commanded me to write them; and I have written them. And he commanded me that I should seal them up; and he also hath commanded that I should seal up the interpretation thereof; wherefore I have sealed up the interpreters, according to the commandment of the Lord.

For the Lord said unto me: They shall not go forth unto the Gentiles until the day that they shall repent of their iniquity, and become clean before the Lord. . . .

And now I, Moroni, have written the words which were commanded me, according to my memory; and I have told you the things which I have sealed up; therefore touch them not in order that ye may translate; for that thing is forbidden you, except by and by it shall be wisdom in God.

This sealed portion of the record which came into the hands of Joseph Smith, but was not translated by him so far as we are aware, with the abridgment made by Mormon, the record of Ether, and the other sacred records which were deposited in the Hill Cumorah, still lie in their repository, awaiting the time when the Lord shall see fit to bring them forth, that they may be published to the world.

Whether they have been removed from the spot where Mormon deposited them we cannot tell, but this we know; that they

are safe under the guardianship of the Lord, and that they will be brought forth at the proper time, as the Lord has declared they should be, for the benefit and blessing of the people of the world, for His word never fails.

According to the Book of Mormon many hundreds of thousands of people fell in battle around this hill and the immediate vicinity. It was here that two once powerful nations were exterminated so far as their national existence was concerned. It was here that those nations gathered together for their last great struggles.

Those people were human, as we are; they carried with them their most precious possessions until the last, and when the end of the mighty struggle came and the result was in doubt, they hid them away in order that they might not fall into the hands of their enemies.

Without doubt these treasures lie concealed to-day, some of them, at least, to be brought forth in the not distant future. How soon this will be we do not know, but this is certain: We are more than a century nearer that time than we were at the time when Joseph Smith took from their resting place, in the Hill Cumorah, the plates from which he translated the contents of the Book of Mormon.

All of these incidents to which I have referred, my brethren and sisters, are very closely associated with this particular spot in the State of New York. Therefore I feel, as I said in the beginning of my remarks, that the acquisition of that spot of ground is more than an incident in the history of the Church; it is an epoch—an epoch which in my opinion is fraught with that which may become of greater interest to the Latter-day Saints than that which has already occurred. We know that all of these records, all the sacred records of the Nephite people, were deposited by Mormon in that hill. That incident alone is sufficient to make it the sacred and hallowed spot that it is to us. I thank God that in a way which seems to have been providential it has come into the possession of the Church.

I bear witness to you that the words which I have read here, quoted from the Book of Mormon, which refer to the future, will be fulfilled. Those additional records will come forth; they will be published to the world, that the children of our Father may be converted to faith in Christ our Lord and Redeemer through obedience to the doctrines which He taught. May God our Father hasten that day, is my humble prayer, and I ask it through Jesus Christ. Amen.

I CAN NOT HOPE to add to the literary treasure already voicing a nation's love for its mothers, . . . but I may gladden her heart while yet she remains with me, and honour her name when she is no more, by rising in the strength she bequeathed unto me and perfecting my life against sin.—ADDIE S. PACE.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, MAY 10, 1928

EDITORIAL

[The second Sunday in May is observed by Latter-day Saints in all nations as "Mother's Day."]

MOTHER

Honour your mother!

She bore you. For you she went to the portals of death; but she rejoiced; for it was to give you life.

She taught you. Into your unfolding mind she poured knowledge of eternal truth by which happiness might be won in the wondrous world she had given you. She taught you to pray, to believe, to trust, to be pure, to be earnest, to be kind.

She trained you. Whenever your developing will led you into unhappy paths, she brought you back to safety. She trained you to obey law and to master yourself. Patiently, she helped you build a noble character—to be always your best and most capable self.

She guided you. When the issues of life confounded you, when you were in doubt as to the course of your conduct, she directed you by wise counsel to righteous conclusions. Thus, you gained in earthly power and inward peace. The memory of her teaching stands as an ever-present guide, pointing toward honest endeavour.

She believed in you. The task that you thought beyond your strength, she assured you was within your accomplishment. By her faith your courage grew and your self-confidence increased—in the face of life's problems. None, not even yourself, was prouder of your achievements.

She understood you. Better than anyone else, she fathomed your motives and ideals. She understood when others misunderstood. To her you went with your burdens, secure that your words and purposes would not be misconstrued. She healed your wounds. Happy are you if you can open your heart to your mother.

She was constant in her love for you. Friends might forsake you; failure overwhelm you; dishonour cover you; but her love and yearning for you remained unchanged and unabated. As you suffered so did she suffer. On her love you could always depend. It was as certain as the everlasting hills.

She is your holiest memory. Among the memories of yesterday which give direction to the actions of to-day, the memory of

mother stands foremost. Her love was unselfish; her sacrifices uncalculating; her motives, therefore, of perfect purity. She is your highest earthly ideal. As you shape your conduct to her holy memory, the deep satisfaction of life will come to you.

She waits for you. If living, she awaits your coming with tender expectancy. If she has passed beyond the veil, she still awaits you, and will meet you at your coming. Whether here or hereafter, reunion with her is a precious privilege. To be as our mothers would have us be—there can be no finer ambition. Glorious is the joy of those who so live that association with mother may never end.

A mother is a mother still,
The holiest thing alive.

W.

EVERLASTING MOTHERHOOD

Righteous motherhood is celebrated among Latter-day Saints as the secure foundation of home and nation. Man's highest happiness is found in family association; and father, mother and children—the home—form the essence of individual and national well-being.

The plan of salvation provides that the family of preexistent spirits, destined for the earth, shall take upon themselves mortal bodies, in which to learn and to progress toward a more perfect immortality. A mother, permitting a waiting spirit to come on earth, cooperates in the accomplishment of the holy purposes of the Lord; and motherhood is raised to a divine plane. Therefore, children are welcomed and large families are held in honour among the Latter-day Saints. The present birthrate within the Church is thirty per thousand—far above the average among civilized nations. To bring up their children in honour and truth is a chief concern of Latter-day Saint parents.

So unalloyed is the happiness flowing from family life that humanity's most poignant sorrow is the thought, commonly held, that death ends this pure and sacred association. To Latter-day Saints, however, separation by death does not bring such hopelessness. The pangs of grief are softened by the knowledge revealed in this day of restoration that family relationships may continue throughout all time, after death, among those who have been united to this end by competent authority. The Priesthood of God may seal father, mother and children in family groups for time and for all eternity. A man and a woman are married under this authority for eternity—not until death does them part. It is an everlasting contract. Lives so joined acquire a larger meaning; the union is one of soberness, though joyful; the household becomes one of peace and self-mastery; and in view of the certain knowledge that husband and wife and children shall continue

their family life in the hereafter, the sting of death becomes endurable.

Such eternal joy may be won also by the righteous dead. In the temples of the Lord, by the living acting for the dead, our ancestors to the earliest generation may be sealed for eternity in family groups. Thus, the family chain will be welded from the beginning; and the fulness of joy derived from family life may be secured by all the righteous of the human family. This doctrine enhances immeasurably the possibilities of eternal existence. In that life to come we shall know and be known, and the community of resurrected and exalted beings will associate with one another and enjoy the rich gifts of the Lord.

This glorious vision of life hereafter, revealed by the Prophet of the Restoration, is given radiant warmth by the thought that among the exalted beings in the world to come we shall find a mother who possesses the attributes of Godhood.

Such conceptions raise motherhood to a high position. They explain the generous provision made for women in the Church of Christ. To be a mother is to engage in the eternal work of God.—W.

THE WORLD NEEDS MOTHERS

God could not be everywhere present so He made mothers.

Indeed the greatest "job" on earth to-day is that of "mothering" the coming race. When mother's work is universally well done the race will prosper; when it is neglected or ignored the race is doomed.

Blessed, thrice blessed is she who has heard baby lips lisp the loved word "mama", and later frame earth's choicest title—"mother." If she has lived up to her great possibilities, she has reached the greatest height of earthly joy.

But what of the heart-yearning of the potential mother who has longed with ceaseless, unsatisfied yearning for the touch of baby fingers, the caress of baby lips? Should she be forgotten on "Mother's Day"—she, who through no fault of hers has had to see the precious boon of motherhood come to friend and sister, but pass her by? Need she be forgotten or neglected on this best of days celebrating woman's joy? Indeed, no!

The world is aching for wise, unselfish motherhood. In every hamlet, village or town live countless children who have never felt the touch of mother arms nor felt the joy of understanding mother love. One need but look into the pinched faces of the love-hungry children on any street in Christendom to realize that earth's greatest need is motherhood.

"Who is my mother?" asked the Master?

When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

Then saith he to the disciple, Behold thy Mother! And from that hour that disciple took her unto his own home.

To every heart-hungry woman of this day may we present the love-hungry children and say as did the Master of old: Woman, behold thy child! And to the children of the race: Behold a mother!

LEAH D. WIDTSOE

HEROIC MOTHERS

WORLD HISTORY, as it is taught to men, depends not so much upon actual happenings as upon the interpretation given to them by historians, removed from the scene of action by decades and centuries. Wars, conquests, aggression and intrigue have been elaborately related in colourful language, while the pursuits of peace, the mightier accomplishments of men, the real life of humanity, have been brushed over by the "makers of history." Generals and diplomats have been lauded as world heroes, while other praiseworthy figures of civilization have passed on, not measurably recognized. Numbered among the last named class are the heroic mothers of men, whose valiant struggles, were they known and heralded, would lengthen the roll of honoured heroes to many times its present dimension.

The world conquest of Alexander's Macedonian army is a matter of common knowledge, but the story can nowhere be read of the anxiously waiting mothers who gave their sons to a cause, who instilled into them courage, who prayed to whatever divinity they recognized for the success and safe return of well-loved sons. Sons of mothers did the fighting in the field, but, notwithstanding the unfavourable position of women at that time, it is not to be denied that mothers of sons influenced the course of events bearing upon that historical landmark. Their story has never been told.

The courage of Columbus and his world-stirring discovery of the new world have been heralded and eulogized as far as civilization has extended. The story of the mother who bore, nourished and reared him is lost, if it was ever known; but it is not difficult mentally to picture her watching, waiting, praying.

The obscurity of heroic mothers of history may be laid to customs of time and country and to the regrettable neglect of historians; but inconspicuous or no, when sons have been heroes, ofttimes mothers have been super-heroes. That little is known of them does not change the fact that they were mothers in whom were expressed patience, sacrifice, maternal pride, anxiety and devotion, trustful and prayerful guidance, of which, with other tender and ennobling qualities, mother love is a delicate composition.

To one writer, John the beloved disciple, men are indebted for the knowledge that one of the last thoughts of the world's Saviour was for the welfare of His mother. To the Book of Mormon historian, Helaman, thanks is due for an account of the Sons of Ammon, whose mother-inspired faith, courage and zeal enabled them to battle in rightcousness and return after severe encounters with bodies whole, characters unspotted and faith unshaken. Such written records of ancient mothers, however, are rare.

But it is not necessary to glean evidences of heroic motherhood from chronicles of the distant past; they are all about us. The seemingly impossible but actually accomplished and endured tasks, hardships and sacrifices of the Pioneer Mothers of the "Mormon" Church have won for them a place of honour among the heroic mothers of all time. For testimonies of the Gospel of Jesus Christ they journeyed into barren places, there to experience exposure, privation, travail and ofttimes death. But even the story of their severe but ultimately successful struggle has not been adequately told.

To consider the mothers of modern Israel—living mothers. They are pioneers in fields other than colonizing; they are confronted with problems of complex civilization that frontier mothers have never had to face. In this land and in all lands of earth in which they are to be found, they, too, are heroic mothers.

Like the mothers of Ammon, they send out sons to engage in war, but not as militarists—as authorized servants of the Lord Jesus Christ; for the war is against unbelief, error, atheism, priestcraft and apostasy; against sin, licentiousness, indulgence, worldly wisdom and all like abominations. The war is a bloodless, but nevertheless real, menacing and hotly-contested war for truth—for the Gospel of Jesus Christ.

The cost of this war to mothers is never less than loss of cherished association, and frequently means material sacrifice and deprivation. But the sons go out as willing offerings from those who are thankful for their ability so to give. Mother love and ideals, mother anxiety and prayers, temper the lives and deeds of those sons. Thoughts of trusting mothers at home, with regard for the mother teachings of earlier years, keep all true-hearted sons in diligent pursuit of their labours and apart from all evil.

Grateful tribute is here paid to the mothers who have stood alone, widowed—who have been both mother and father to sons, who have instilled in those sons, men in embryo, a love for the Gospel of the Master, regard for the commandments of God and fear of His displeasure. They also hold undisputed place among heroic mothers.

Though it has not fallen to the lot of mothers in ages past to engage openly in affairs of state and wars of nations, nor to wrest scientific truths from the unknown, nor to build with girders of

steel, with rails and with stone, yet they have been guardians of the race, dispensers of learning, moulders and shapers of destiny, makers of history, custodians of ideals, morals, thoughts, desires and ambitions, and the world has never needed their righteous influence, abiding faith and guiding care as it does in this day of modern civilization. Heroic mothers!

RICHARD L. EVANS

ULSTER CONFERENCE

THE ULSTER DISTRICT Spring Conference was held on Sunday, April 29th, at the Ulster Minor Hall, Belfast, Ireland. Many members and an exceptionally large number of investigators convened in three general meetings and enjoyed the splendid services and excellent spirit of the conference. The congregation at the evening meeting numbered more than the total membership of the District. President John A. Widtsoe and Sister Leah D. Widtsoe were in attendance from the Liverpool office. District President Evan H. Jenkins and the following Traveling Elders of the Ulster District were present also: Ervin R. Stoker, Edward L. Blacker, Joseph S. Brough, Lovell A. Youngberg, Byron Vance and David A. Buchanan.

"'Mormonism's' Conception of Life" was the well-arranged theme of the forenoon meeting. During the development of this vitally interesting subject, preexistence, reasons for man's being placed on earth, and how he may, by obedience to prescribed laws and ordinances of the Gospel of Jesus Christ, return to the Father and become the possessor of an immortal body with the possibility of eternal progression, were forcibly shown. President and Sister Widtsoe commented upon the theme and complimented the participants.

A report of District activities and progress, read in the afternoon session by President Evan H. Jenkins, revealed that 28,460 tracts, 227 books and pamphlets and 61 copies of the Book of Mormon have been distributed by the missionaries during the past six-month period; 8,696 hours have been devoted to actual missionary work, of which 1,200 hours have been spent in tracting.

In her remarks Sister Widtsoe made clear that it is not necessary and frequently not desirable for men and women to leave their native land because of membership in the Church of Jesus Christ of Latter-day Saints; the blessings of Zion, in the broadest sense of the word, may be enjoyed in any part of the earth. Men and women grow side by side in the Gospel of Jesus Christ, was a truth which she also set forth.

President Widtsoe stated that it is the duty of missionaries, which all members of the Church should be, to preach and defend "Mormonism." But, he stated, the need for defense is rapidly

decreasing and the need for preaching is increasing. That purity is strictly enjoined in the Church and that one standard of morality is recognized for men and women, were subjects also dwelt upon by the Mission President.

Other speakers at the conference included missionaries and resident members. Special meetings were held between general sessions and a missionary meeting convened on the following day. The *Northern Whig* printed a favourable account of the conference.

EDWARD L. BLACKER, District Clerk

FROM THE MISSION FIELD

Releases and Departures: The following missionaries have been honourably released and sailed for their homes in America aboard the *Majestic* from Cherbourg on May 2nd: Elder Lyman T. Nielsen, who has laboured in the Free State and Nottingham Districts; Elder Vaughn P. Sheffield, who has laboured in the Manchester and Hull Districts.

Doings in the Districts: *Leeds*—At a baptismal service held in the Feversham Street Baths, Bradford, on April 28th, seven persons were baptized and confirmed members of the Church of Jesus Christ. The ordinances were administered by President Merrill Sandberg and the traveling missionaries of the Leeds District.

Liverpool—Members and friends of the Church in the Blackburn Branch enjoyed a splendid evening's entertainment on Saturday, April 28th. Elder Robert H. Summers, a resident of the Hull Branch, Hull District, impersonated in monologue prominent characters from the books of Charles Dickens and gave brief sketches entitled "Visions of a Western Cowboy."

Scottish—Two persons were baptized by Elder J. Ross Smith in the Gorbals Public Baths, Glasgow, on April 28th. They were confirmed on the following day by Elders Smith and Golden W. Stewart.

Sheffield—A baptismal service was held at the Latter-day Saints' Chapel at Ellesmere and Lyons Road, Sheffield, on April 26th. Two persons were baptized by President Cecil B. Kenner and confirmed by resident Elders George H. Bailey and James R. Bargh. Members of the Sheffield Branch have recently received congratulations from the committee in charge of Easter egg distribution for the benefit of local hospitals. In this social work they led in their territory. For the benefit of members of the Doncaster Branch who were unable to attend the Sheffield District M. I. A. Day, the program was repeated by the Doncaster M. I. A. on April 28th.

Branch Conferences: Of the Clayton Branch, Leeds District, on April 22nd. "Prayer" was the theme, impressively treated by members of the Sunday School in the first session, and carried throughout the entire conference. There were in attendance President Merrill Sandberg and Elders James O. Hawkins, Alva L. Ritchie and Heber M. Fackrell.

Of the Hucknall Branch, Nottingham District, on April 22nd. "The Divinity of Jesus Christ" was the theme of the Sunday School program. President Waldo L. Osmond and Elders John P. Hopkinson, Harold K. Richmond and local Elder Robert Hammond took part in the conference proceedings. A good report was published in the *Hucknall Dispatch*.

Of the Hyde Branch, Manchester District, on April 22nd. "Obedience" was discussed in the morning gathering. President Kenneth A. Nielson, Traveling Elders J. Rulon Doxey, Noble L. Chambers and Alvin G. Pack and local members Norman Thompson, Alfred Smith, Sarah Smith and Florence Allsop were the speakers. The *North Cheshire Herald* gave a very favourable account.

Of the West Hartlepool Branch, Newcastle District, on Sunday, April 22nd. "The Second Coming of Christ" was the topic considered throughout the day by members of the Sunday School and by traveling missionaries. President Charles E. Alsop and Elders Richard L. Bird, Jr., Charles C. Hill, Seth T. Shaw, A. Wesley Davis and Harold H. Blackmore were in attendance.

Of the Wigan Branch, Liverpool District, on April 22nd. "The Fourth Article of Faith" was the theme around which the morning program was developed, and around which the speakers centered their remarks. President L'Etrenne Andelin and Elders Iver L. Larsen and Stanley W. Layton were present. Good accounts were published in the *Wigan Examiner* and the *Wigan Observer*.

Of the Aberdeen Branch, Scottish District, on April 29th. "True Servants of God" was the theme dealt with by members of the Aberdeen Branch Sunday School in the morning meeting and carried further during the day by the speakers, President William Cooke and Elders Louis S. Leatham and Willis E. Bean.

Of the Bolton Branch, Manchester District, on April 29th. "Tithing" was considered during the morning session. The speakers at the conference were President Kenneth A. Nielson, Traveling Elders J. Rulon Doxey, Melvin L. Condie, Earl D. Hone and resident members William Barton, Walter Shortle, Doris Taylor and Augusta E. Shortle.

Of the Bristol Branch, Bristol District, on April 29th. The first session was devoted to a discussion of the "First Principles of the Gospel." Speakers at the evening meeting included District President Alma C. Tranter, Elder Frank S. Cragun and Branch President Henry E. Niel.

A LITTLE LAD'S ANSWER

Our little lad came in one day
With dusty shoes and tired feet;
His playtime had been hard and long
Out in the summer's noontide heat.
"I'm glad I'm home," he cried, and hung
His torn straw hat up in the hall,
While in the corner by the door
He put away his bat and ball.

"I wonder why," his auntie said,
"This little lad always comes here
When there are many other homes
As pleasant as this, and quite as near."
He stood a moment, deep in thought,
Then with the love-light in his eye
He pointed where his mother sat,
And said: "She lives here, that is why!"

With beaming face the mother heard;
Her mother heart was very glad.
A true, sweet answer he had given—
That thoughtful, little, loving lad.
And well I know that hosts of lads
Are just as loving, true and dear;
That they would answer as he did:
"'Tis home, for mother's living here."

Anon.

DEATH

Owens—Sister Laura Edith Owens of the Burnley Branch, Liverpool District, passed away on April 21st at the age of twenty-five. Since her baptism at the age of eight years Sister Owens had been a faithful member of the Church. Funeral services were held at the family residence on April 26th under the direction of President L'Etrenne Andelin, who spoke, with Elder H. Kenneth Brown. Elder Jessco C. Nixon dedicated the grave.

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LIVERPOOL

FOR SALE IN ALL THE DISTRICTS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN